THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC

ALL THE RIVERS.

"All the rivers run into the sea,"
Like the pulsing of a river,
The motion of a song,
Wind the olden words along
The tortuous windings of my thought, whenever
I sit beside the sea.

All the rivers run into the sea,
O you little, leaping river,
Laugh on beneath your breath!
With a heart as deep as death,
Strong stream, so patient, brave and hastening never,
I sit beside the sea.

All the rivers run into the sea,
Why the striving of a river,
The passion of a soul?
Calm the eternal waters roll
Upon the eternal shore. Somewhere, whatever
Seeks it finds the sea.

All the rivers run into the sea,
O thou bounding, burning river,
Hurrying heart!—I seem
To know (so one knows in a dream)
That in the waiting heart of God forever
Thou too shalt find the sea.

—Elizabeth Stuart Phelps.

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CHRONICLE AND COMMENT.

It is estimated that $500,000 are spent annually by women in New York for cigarettes.

Lack of knowledge of domestic science is given as one of the most fruitful causes of divorce.

The American Bible Society and the Reformed Church were not the recipients of any tainted money when they received recently the $40,000 fortune made wholly from eggs by William Scoville, of West Henley, N. Y. Every egg marketed by Mr. Scoville had marked on it the date on which it was laid.

A vigorous campaign is to be waged this year for a safe and sane Fourth of July. Already the governors of fourteen states have promised to co-operate with the Society for the Suppression of Unnecessary Noise. Men of prominence everywhere are to be enlisted in the movement. In the last seven years there have been 1,513 persons killed in Fourth of July festivities. The accidents numbered 33,073. The fire losses aggregated $20,000,000.

In a recent address in New York on Fellowship, Prof. Charles Zeublin said: "Perhaps in our day the most serious of the prejudices of which we need to relieve ourselves is that in regard to race. To some people it seems as though race antagonism were instinctive and natural. The best way to relieve ourselves of this prejudice intellectually is to discover that the race to which we feel an antipathy is not the race to which some other people feel antipathy. If you go out to the Pacific Coast you will find that the ordinary workingman there has the same attitude toward the Chinaman that the same kind of workingman in the South has toward the Negro."

Congressman Lundin of Illinois thinks that the United States Government should pension every citizen over 65 years old who has had actual residence in this country for twenty-five years. The fund for such pensions he would derive from a graduated inheritance and income tax. He is endeavoring to get Congress to appoint a committee to investigate the various systems of old age insurance ar old age pensions in the different countries of the worl Germany now has old age pensions for twenty-five per ce of her population. In Denmark all over sixty are eligib for a pension. New Zealand pays $2.50 per week to all ov sixty-five, who can show twenty-five years' residence, ar have not a minimum competence. Australia pays men ov sixty-five and women over sixty $2.50 and $2.00 per wee respectively. England pensions all over seventy who ca meet the regulation as to income, habits, and characte Belgium, Italy, France, Austria, and Canada operate go ernment annuity pensions.

The Oriental coolie is rapidly finding a new home in th West Indies. Large numbers have been imported by th British government as indentured plantation labor. The do not mix with the negro, and as their terms of servic expire, many of them settle in the new land as free laborer small farmers, and shopkeepers. In Porto Rico, Cuba, an Mexico the Anglo-Saxon and the Spanish-American ar being brought face to face as never before in history. Th two hundred years' battle for the possession of the Spanis Main and the contiguous lands caused them to meet as foe whereas now the bands of transportation and commerc are drawing them together in a spirit of co-operation. Th City of Mexico has a colony of six or seven thousand Ame icans; the resources of the country are being exploited b Yankee engineers, railroad builders, manufacturers, an miners, and Spanish romance and color, the bull-fight, an the church pageant are strangely set off by the workada surroundings of modern industrialism.

Seeing by wire—a person, a conflagration, a battle, any thing—is merely a matter of money, says Herr Ernes Ruhmer, the young electrical engineer of Berlin who ha perfected a working model of television apparatus. Hi model apparatus consists of only twenty-five selenium cell or, more correctly speaking, twenty-five separate appara tuses, each of the most delicate and sensitive constructio Even this working model represents a cost of approximatel $1875. To reproduce the head and shoulders of a perso he calculates that an apparatus of at least four thousan cells, costing $300,000, would be necessary, while to pro duce a scene or an event requiring the background of landscape would necessitate not less than ten thousand cell or a mechanism costing $700,000. These enormous figure will make plain that he has not in mind that television sha be possible for every person who has a telephone. Wha he thinks of is a system of great central television ex changes, for instance in London, Paris, Berlin, Vienna, S Petersburg, Brussels, Stockholm, Constantinople, Madrid Rome and other great centers. These would be linked u with one another, and anybody desiring to avail himself o television service would go to one of them just as he no goes to a telegraph office when he wants to hand in a di patch. A father, remote from the scene, might be enable to se a new-born child. A death-bed scene, a last look s some dying dear one, would even be within the range o possibilities. And Mr. Ruhmer says he can think of n scientifically insurmountable reason why the Admiralty i Berlin might not be able to watch the German armada a battle in the North Sea, or be in "eye communication" wit the crews of military airships. It would all be a questio of money—that is, a sufficiently powerful apparatus."

"A MISSIONARY STATESMAN."

W. N. Burr.

I was told yesterday of a young Japanese student in a nearby High School who has said that he thinks in Latin, because it is easier for him, and then he translates his thought into English. Unlike this little brown man, it is very little "thinking in Latin" that is done by the writer of these chronicles; but last Monday morning when, at the Los Angeles Ministers' Meeting, I saw and heard for the first time Dr. Hubert C. Herring, of the Home Missionary Society, I found myself actually lining up with that Japanese student for once in my life. **"Men's sana in corpore sano"**—the old Latin phrase was very persistent morning while that big-bodied man stood before us and gave us treasures from his strong, rich mind. What magnificent creatures we mortals would be if we could step forth in all the glory of our all-around strength! We feel the thrill of it when some favored one among us does arise and go about his work with an equipment that apparently knows no lack.

Dr. Herring spoke to us on "The To-morrow of Congregationalism. "Its to-morrow will be much like its yesterday," he said. "Institutions do not change easily. They need the element of stability that we may have some sense of assurance as we consider their appeals. Almost anything that is worth while must be built upon foundations that cannot be shaken.

"What was the yesterday of Congregationalism? We shall not go far afield this morning to talk about Scrooby and Plymouth Rock and the early history of our denomination so dear to the hearts of men and women of the Pilgrim faith; but keeping nearer to our own day we will ask: 'What of Congregationalism during the past generation?' We have rendered the past generation leadership along three lines:

"1. We have been facing a scientific age, marked by the demand for facts. The passion for facts touching the religious life would necessarily cause an upheavel; and this is exactly what has come to pass. Leadership was needed, a calm, thoughtful, sane leadership to meet the doubt and questioning, and the temptation to train with vagaries, incident to such breaking up of old crusts; and Congregationalism has had a large place in that leadership. Our books are found upon the shelves of ministers of all denominations. Our thinkers have ranked with the sages and the empire-builders; and this is going to be seen some day more clearly, no doubt, than it is recognized today. Of course this service has cost us something. It had to be that some would lose their equilibrium. But let the loss be what it will, the leadership has remained.

"2. In the process of federation, of charging the religious world with unifying influences, it has been the denomination that has not had barriers up; that has led; the denomination that has been ready to co-operate; the denomination that has the most right and the least desire to call itself the catholic church. The worst in sectarianism is past, and Congregationalism has led in finding the way out.

"3. There has been an awakening to the social situation during the past generation; and here again are Congregationalists found at the forefront. Washington Gladden, Josiah Strong, Jane Addams, Graham Taylor, Edward Steiner, these are all our names.

"The Congregationalism of the past generation has been a thing of tremendous moment. When I hear anywhere in our ranks the voice of excessive self-criticism because in some things we may sem not to have kept abreast of other denominations, I think: Do you expect to excel in everything? Are you not content to say that in these things we have great and honorable place?

"Congregationalism in its to-morrow shall be as it has been. We shall continue to believe that all truth is good, and shall stand for the full body of it. But our to-morrow, I think, will sound one note, at least, much more vigorously than we have sounded it in the past; I mean the aggressive note.

"1. We shall be more aggressive denominationally, more inclined to assert a plaace for ourselves. The fathers said: 'We are not a churuch, we are churches.' And in their loyalty to independency they rendered a tremendous service. If one questions that, I call upon him to find proof of it in New England. Congregationalism moulded New England, and even eminent men bearing other denominational names caught their spirit from the Congregational atmosphere in which they were born and bred. Whittier, Phillips Brooks, and others were Congregationalists to the manner born, though they marched under other banners. But fine as was the work of the fathers, the spirit of the age now demands that we do things together, that we stand before the world not as churches but as a church. There must be organic interweaving of our work. Not that we shall ever organize to the point of the bishopric, but there must be somebody to lead while the rest follow, an organization shaped for the purpose of doing things.

"2. In its to-morrow Congregationalism will be more aggressive in a missionary way. This is not new for Congregationalism, but this is true: that we have not been up in this department of service during the past quarter of a century as we were in earlier days. But the tide is turning. The Apportionment Plan is a significant indication. It may seem to some to be ideal beyond the point of practical working, but who can ever accomplish anything without an ideal? The Together Campaign got us out of debt, and more. Our benevolent societies were in no sense unfriendly before, but this campaign brought them closer together. And there was wrought a great change in the atmosphere; a new consciousness of the place of missions came sweeping all over the country. And now we have the Laymen's Movement, our strong, sturdy men of the pews preaching the gospel of Kingdom extension so vigorously that we secretaries of the mission boards hardly know where we are. The salvation of Congregationalism in its to-morrow lies in taking the qualities of yesterday, which were largely contemplative, and transmuting them into active practical service; and just that is what Congregationalism is preparing itself to do.

"3. And the to-morrow of Congregationalism is going to be marked, I believe, by a more aggressive evangelism. The intellectual mood has been ours in rather too large measure, or rather we have allowed it to exclude some things through which the life-blood flows. We must come back to the apostolic mood. Facts are not all of equal importance just because they happen to be facts. It is a mistake to put a comparatively unimportant fact in the place of an important fact. Our intellectual life and leadership has its place, but we must be careful how we underrate the supreme function of evangelism. It can never be anything

but a very sacred thing for any man to stand and plead with his fellows to be reconciled to God. We must catch the spirit of evangelism, and press it in every department of worthy service. I have a little girl in my home, ten years old. I must be her evangelist, or somebody must take my place. If I fail, there must be some other provided. Philanthropy, reform, education—all these are good, but not for a moment must any of these be allowed to usurp the primal thing; the spirit of evangelism must be in all these. Sin and grace are facts that must be reckoned with. I am looking forward to a more aggressive evangelism in the to-morrow of Congregationalism."

Last Sunday evening when Dr. Herring gave an address at the First Church, Pasadena, he was introduced by the pastor, Dr. Fox, as "a missionary statesman." In that address Dr. Herring, as reported in the papers next day, said:

"The work of home missions is the supreme type of service. Not philanthrpoy, with its multiplicity of organizations in behalf of the needy; not the splendid movements for reform wherein many a strong arm is made ready to strike for the righting of wrongs and the establishing of rights; not the work of education, wherein money is poured out like water that the dearest wish of our hearts may be realized in the preparation of our children for their life work; not these, valuable as they are, but the work of home missions is the supreme service. Why? Because it ministers to man's deepest need and seeks to bring him into right relationship with the living God, thus placing it in the very forefront, over and above every other kind of service. Moreover, it gives life to philanthropy, to education, to reform, and furnishes the demands by which every other worthy force is kept alive.

"For the great tasks set before us we must have: First, money, the lowest of our needs, though indispensable. Our second great need is ministers, sensible, devoted, gospel-loving men; and, third, spiritual power. A nation cannot be evangelized by money and men unless in them is the gospel of Christ."

Let the fearful and faint-hearted put a cheerful courage on. So long as we have men at the helm like this "missionary statesman," able to hear humanity's varied cries for uplift, and to bring to all human problem the heart that beats true to the evangel of Jesus Christ our Lord, we need not tremble lest our denomination lose the vision of its mission.

THE CONSTITUTION AND GOVERNMENT OF PORTUGAL

By Prof. Granville F. Foster.

Portugal is indeed a small country, considered alone in its area. In mere size and physical importance, it is not commensurate with that position, which it justly occupies as one of the most advanced and enterprising nations of the Middle Ages whatever its condition today may be. There was a time when in exploring and colonizing, Spain alone was ahead of her. It was the Portuguese, Vasco da Gama, that in 1497 boldly doubled the Cape of Good Hope and turning to the northeast discovered an ocean route to India and commenced the trading which enriched the homeland and benefitted all western Europe. It was the Portuguese, Magellan, sailing however in the employ of Spain, who conceived the idea of circumnavigating the globe and started west to carry out his conception, and one of the vessels of his fleet succeeded after a three years' voyage in getting back to Spain. It was Ruy Vereira that explored Madagascar and the Mauritius, Almeida that first saw the Maldive Islands, Sequeira that settled Malacca and explored Sumatra, and Coelho that explored Cochin China and Siam, and all these were from Portugal. Soon Portugal had numerous colonies in India, Siam, Cochin China and other places in Asia, while Brazil, with an area as great as that of Europe, and half of South America, became a dependency.

From A. D. 1300 to the middle of the sixteenth century, Portugal ranked high in literature, science, and philosophy. At the close of the thirteenth century King Diniz not only ruled in the domain of politics, but also in the domain of poetry as well, and the universal decision of critics, among them those of Germany, is that his poetry exhibited exquisite taste and beauty, he doing for the language of his native land what Chaucer did for English. About 1400, Vasco de Lobeira produced "Amadis of Gaul," one of the very best of the romantic productions of that age, on a par with the Italian "Orlando Furioso" and the English "Morte d'Arthur." In the sixteenth century there appeared in the literary sky a perfect galaxy of literary stars, among whom may be named Gil Vicente, the Portuguese Shakespeare, Bernardin Riberio, the great pastoral poet, Miranda Caminha, the lyric poet, and Cortereal, and a host of others, but above all these and before all these is Luis de Camoens, whose Lusiads are his masterpieces. This collection of poems was written to celebrate Vasco de Gama's great voyages to India and in beauty of presentation and in sweetness of style they are on a par with the best heroics of Germany and of England. Camoen's life was one of wonderful vicissitudes and worthy of being studied by the reader, but the limits of this article will not permit further reference to it.

Today no country of Europe presents so many illiterates in proportion to the population as Portugal. Today there are within its limits no persons, distinguished in literature, science and philosophy, indeed the decadence of the nation has about reached its nadir point and any change ought to be upwards to the zenith point. Let us inquire a little as to the cause of this decline or decadence.

First of all we have the expulsion of the Jews as a cause of decline. These members of the Hebrew race were at this time far ahead of those of the same people then living in Germany and Poland in intellectual acumen and in refinement of living. They were among the richest of the nation; some were bankers, some doctors and many rich agriculturists, while a few were scholars, writers and philosophers. King Emmanuel was related to Ferdinand and Isabella and these had already performed the work for Spain, and hence Emmanuel at the request of his relatives of Spain did the same work for Portugal. To expatriate several hundred thousands of people within a short time caused untold agony, and it has been said that "the curse of the Jewish race" has followed all the descendants of Emmanuel to the present day, in addition to the general effect upon the resources and revenues of the country.

The narrow-minded bigotry of Emmanuel's successor caused the Holy Inquisition to be introduced, which tortured to death in the most awful forms, the only men capable of making the nation great, while it turned all the rest of the inhabitants into automata or puppets to be moved at the pull of the king or archbishop. Here, then, we have the second cause of decline, and the third is easily found

in the absolutism of the king, which was first fully carried out in all that word means about the middle of the sixteenth century and continued down to the beginning of the nineteenth century until in the words of a Portuguese historian, "The personal worship of the king had eaten out all patriotism." Then we find a fourth, and one of the greatest causes of decline in the vast emigration to the great foreign possessions of the land. It is to be remembered how small the homeland was and that at the best it was not densely populated and yet colonists were constantly going to Brazil, with its more than three millions of square miles and to the other possessions of Portugal, aggregating as many more. So great was this emigration at one time that whole villages were depopulated and in some of the large towns whole wards were so deprived of inhabitants that grass grew in the streets.

A very brief account of Portuguese affairs since 1807 will be given here as preliminary to a description of the government. At the date above mentioned, Napoleon seized Portugal, King John fled to Brazil, and when the Congress of Vienna met in 1875, the same king preferred to rule the mother country from his safe retreat in the New World, but this proved unsatisfactory, and John left his son Pedro as regent in Brazil and returned to Portugal, where he died in 1826; but Pedro, preferring the New World, abdicated the throne of Portugal in favor of his daughter Maria. Pedro's brother Miguel plotted and seized the crown, ruling from 1829 to 1835, when he was driven out. Up to 1851 there was constant strife, wars and revolts, but from that time until the awful tragedy which a short time ago made Manuel king, who as this article is being written is visiting England with a view of choosing a wife, there has been quiet and some indications of a reversal of the decadence so long in continuance, but as the reader knows, the example of Brazil becoming a republic is affecting Portugal and a growing Republican party now and then makes itself felt, especially as the national debt has been growing for years until it now reaches six hundred millions of dollars. In 1893 Portugal was obliged to suspend the payment of two-thirds of the interest on the national debt and any time European powers may intervene to demand payment, but the large army and large navy, together with the large foreign possessions make it imperative to have large sums to meet the expenses, and yet even with these expenses, Portugal might still make successful headway, had she the wisdom, energy and foresight of a Holland or a Belgium, for her mineral resources are almost exhaustless, and her extremely fertile soil under a semi-tropical sky might be made to quadruple its present production, but because of the ignorance, the poverty of most of the people and lack of enterprise among the rest these sources of revenue are absolutely neglected. The other alternative is that Portugal must give up its army and navy and foreign possessions, but then the fear that Spain will seize the nation keeps the country from disbanding its army, hence the perilous position, like that of a man grasping the tail of a lion, in which it is equally hazardous to hold on or let go.

The present constitution of Portugal is based on that granted April 29, 1826, and differs from the earlier document only in a few unimportant particulars.

The Salic law does not hold good in Portugal, as females can inherit the crown. The plan is the same as exists in England—if the reigning king has sons, the eldest son will become heir, notwithstanding the fact that there may be daughters older than the eldest son, but if there be no sons, then the eldest daughter inherits the crown.

Portugal has four departments or divisions of Government in her ideal of civil rule—legislative, executive, judicial and moderating. The fourth is stated in the constitution to be the various prerogatives of the king by virtue of which he is enabled to modify the acts of legislative or judicial authority—that sort of dispensing power which in England during the memorable reigns of James I and Charles I caused so much trouble, and led to the Commonwealth and later to the revolution of 1688, which established a full limited monarchy in England. The Portuguese Oliver Cromwell has not yet appeared, perhaps because Portuguese kings do not carry out in practice as did James and Charles of England the full power which their prerogatives entitle them to, or perhaps because the majority of the people have not yet waked up.

The national legislature is called the Cortez. Mark the difference of spelling between the Spanish word (Cortes) and the Portuguese one, for the same meaning. The Cortez is divided into two houses—the Camera dos Pares and the Camara dos Deputados, which in English may be termed the House of Peers or the Senate, and the House of Deputies or of Representatives.

The House of Peers consists of three kinds of members—first, princes of royal blood 25 years of age or over; second, the archbishop and all bishops; third, 90 members appointed for life by the king. As the first and second kinds of members will vary from time to time, the upper house will necessarily fluctuate, hardly ever in two consecutive sessions having exactly the same number.

The membership of the House of Deputies until after the next census consists of 155 members, of whom seven represent the Colonies. All Portugal with the dependencies is divided into 155 Representative Districts, each electing a deputy. A voter in such a district must be in possession of an annual income of 500 milreis ($540) and must be able to read and write, which last requirement in such a deplorably illiterate country greatly restricts the franchise. A candidate for the House of Deputies needs no property or income qualification, if he is a graduate of the university or some recognized professional school, but if not he must be the recipient of an annual income of 400 milreis ($432). It is rather odd that the Constitution demands a greater income for a voter than it does for a candidate for membership of the Lower House.

Both houses are equal in initiating legislation, save that revenue bills must originate in the Lower House and to balance this, impeachment trials become the prerogatives of the Upper House, in both of which cases we see English influence, which has been strong for two or three centuries in molding public opinion in Portugal as an offset to Spain, an enemy of both nations.

The king's power is very great, much greater than in most countries in Europe. He has direct power over the Upper House, has an absolute veto, and almost all appointments in every department of government are made by him, and all these officers are responsible to him. He has a council of 16 that make a cabinet, but it is a cabinet rather in the United States and not in the English sense. These sixteen are appointed by him and remain in office

only during his pleasure, and they are not in any way responisble to the Cortez.

Portugal is divided into twenty-one departments or provinces, each having its junta or elected council, its governor appointed by and representing the king, and the governor has his council, but in this case elected by and from the junta, not appointed as is the king's council. Each department or province is divided into communes of various sizes from 500 inhabitants to 10,000, and each commune has its communal council, its administrador, appointed by and representing the king, and the administrador has his council, similarly elected as in the province, and lastly each commune is divided into parishes, of which there are 4000 in the whole country, and each of these is governed in a similar manner to commune and province.

Portugal needs an awakening. She must lay aside her medieval ways and acknowledge she is living in the nineteenth century. She must put aside her bigotry, educate her citizens, open her mines, increase her agricultural productions, lessen greatly her army and navy before she really can inaugurate that new and glorious era, about which some of the best citizens of the nation have so long dreamed.

THE SPIRITUAL ASPECT OF WOMAN SUFFRAGE.

Ellen Chenoweth Lyon.

That the heresy of yesterday ofttimes becomes the orthodoxy of today finds ample corroboration in the status of the woman suffrage cause in the public mind of the present. A half-century ago those few dauntless souls who lifted their voices and devoted their lives' best energies to the advocacy of this cause attracted unto themselves the jeers and contumely of a scoffing public, and either the utter indifference or the harsh uncharity of their own sex, in whose behalf they were so fearlessly, so unselfishly, sacrificing their ease, their quiet, and what was far dearer to them, the esteem of their fellow men.

Today, behold the miracle that has been wrought in the change that has come over public opinion! This movement no longer excites derision of an unthinking populace, nor receives the indifferent support of lukewarm adherents, but because of its importance to the wellbeing of the nation it is very near to the heart of many of our most prominent, intelligent, and far-sighted men and women and receives their whole-hearted, aggressive championship. And these loyal workers, found in every walk in life, forgetting caste, forgetting distinctions of birth, of culture, of wealth, forgetting every consideration except that they, male and female, are the children of one Father, bound together by their faith in one common, righteous cause, are imbued with the spirit that will in God's good time lead all men to see its justice and to welcome its victory.

When one looks at the world today and sees men and women working together in so many vocations, sees indeed, that woman has free ingress into so much of the activity of this country, he must of necessity wonder why she is barred from the one sphere of action that is of such vital importance to the wellbeing of the nation as is the sphere of politics. What is there so peculiar in this field of labor and usefulness? Or is the peculiarity in the nature of woman, that the entrance into it is closed against her so inexorably? He can find no satisfactory answer to his query in the other conditions in life, no analogy to it anywhere. He must still further wonder why all this agitation, all this expenditure of effort, is necessary to bring about a state of affairs that sems so natural, so just, so much a matter of course.

This rational, progressive age of ours has removed so many of the restrictions that in the past have kept woman from her higher unfoldment, that it seems strange that the full light has not yet shown in on this phase of her limitations. As it has not, the work must still go on, the effort must be increased, that the light may come to those who do not yet see, that they may have the clearer vision of the higher vantage ground to see the resultant elevation of the race, intellectually and spiritually. When they see, their effort will be directed toward placing woman in her rightful position as man's helpmate and co-worker in every avenue of life.

It is a generally conceded fact that a misinterpretation of Scripture has been in large measure responsible in the past for the predominating belief in woman's inferiority to man. Today we interpret the Scripture more in harmony with its own teaching that "The letter killeth, but the spirit giveth life." We seek the underlying principle conveyed by the words, and finding this we find that the Bible teaches one consistent truth from beginning to end. If one takes disconnected passages, and reads the letter only, he is lost in a maze of inconsistencies and contradiction. Reading thus one can find apparent proof in its pages of any fanaticism that he calls his religion. It is this sticking to the "letter that killeth," this mistaking the theology of man's mind for God's religion of the heart that is responsible for the revolting crimes, the inhuman persecutions, that have blackened the pages of the history of the Christian Church in the ages past, and have made the host of infidels and atheists then and now.

It grieves me to say that I once knew a young clergyman who argued with much fervor that the passage, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father," was not intended to be understood literally, and that it was sacrilegious to think so, but that the passages, "Let the woman learn in silence with all subjection" and "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," were literal Scriptural doctrine.

The man and woman spoken of in these and kindred passages are both characteristics of the same individual; they are the male and female or the positive and negative, and are both found in each individual man and each individual woman. The negative, or female, is that inner, silent, receptive nature, upon which God impresses His truths, and the male, or positive nature is that active part of the individual that brings out to the world the truth that is thus received.

Unaided by the light of a spiritual interpretation, we would find ourselves in inexplicable complications in such passages as these two from Paul: 1 Cor. 7:8, "I say therefore to the unmarried and widows, It is good for them to abide even as I" (unmarried, according to the letter) and this from 1 Tim. 4: 1 and 3: "Now the Spirit speaketh expressly that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." If we read these words in the letter, we must see how flatly Paul contradicts himself, or how changeable in his opinions. We revere the Scriptures too highly to ascribe to it such inconsistencies, and know that correctly interpreted its truth is unchangeable and eternal.

Woman today, regardless of the literal version of Paul's instructions for her conduct, is as free as man to go to church clad in costly raiment, or in plain. She covers her head or leaves it uncovered at will, and no one says her nay. She raises her voice from pulpit or pew in eloquent words inciting people to a life of holiness, or in thanksgiving and supplication to the God of love who hears and answers her prayers as freely and fully as He does those of her brother man.

May we not with reason feel that we have outlived the old argument against woman suffrage that the Biblical standard of woman's mission precludes the possibility of her attaining equality with man, that it is against the expressed will of God? Woman's accomplishment and position in the world today have robbed that argument of its last trace of cogency and we must look otherwheres for the reason of the longer withholding of the ballot from this half of mankind.

It is often urged that the ballot in the hands of woman would rear a barrier between husband and wife if they should chance to differ in their political opinions. If this be true the price paid for the ballot would be altogether too great, and God forbid that it should ever come at such a sacrifice. Is there any reason, however, for such an assumption? Strongly differing religious convictions are frequently held by husband and wife, and still the argument has never been raised that the woman should not take part in church work for fear of disrupting the home if, perchance, her husband did not see religious truths through her eyes.

To the perfect harmony of the home, to the perfect union of husband and wife, must we ultimately look for the right conditions that shall bring about every true and lasting reform, social, civic, and moral. These conditions can never come as long as woman is in any degree accounted the inferior of man. Both must stand upon the same plane, there must be the perfect harmony of the two in action, and man and woman must work together, hand in hand, heart to heart, on every problem that touches human life anywhere, if they would see the day-dawn of a pure, social life. Both must have and exercise an interest and a voice in shaping every public policy. Woman must be allowed to assume her burden of responsibility, her share in the work of framing legislation, that in the eyes of the law as in the sight of God she shall have a right to her property, her home, her children and herself.

The world has not yet reached the millennial state that man has hoped and prayed and labored for through the centuries. It is true that it is coming nearer to it with each passing generation. It is also true that woman's position in each generation is becoming more assured, more honorable, more on an equality with man's. May we not assume, then, that the advancement of mankind is measured by her advancement? As she is placed in her rightful position as man's helper, and co-worker in all humanity's affairs, through the blessing of the just God of mankind and of womankind will the stone be rolled away from the sepulchre in which divine right and divine justice have lain so long sleeping, and they shall be resurrected as the Christ that will bring to the world salvation from its oppressing burden of immorality.

It is well understood that in church and all kinds of religious work, woman has been a more potent factor than man. We recognize with sorrow that the church with all its marvelous power does not today wield the influence over human life that we wish it might. If its influence were supreme, we would find no record of vice and ignorance in the annals of our race. May it not be that if man had been more active in this direction, if he had striven with woman and supplemented her efforts by his, if they had united their forces and their prayers in the work of the world's upliftment, the results would be surpassingly more gratifying than they now are?

Again in the home life, man has been prone to leave the balance of responsibility in the hands and on the heart of the wife and mother. To her in large measure has been left the moral guidance of the children; she has been made sponsor for their spiritual well being. Has it been the best way? Has the plan wrought perfect results? Are our social conditions all that we would have them? Ah, no! Too many desecrated hearth-stones, too many grief-stricken father and mother hearts, too many overflowing Rescue Homes, too many prison cells filled with hopeless, hardened criminals, that once were sheltered in the loving mother arms, the sweet, innocent babes of a Christian home, all these heart-rending conditions and immeasurably more, attest that the home influences are not a sufficing safeguard against the luring temptations of the outer world. Is it not possible that here, too, here has been lacking the invincible element of union, the union of man's influence and woman's influence, to produce the stronger, holier, atmosphere? In this realm it is, the realm of the home altar, that is felt the need of purity and harmony and loving equality between husband and wife that would create such a home atmosphere of strength and lofty ideals; that righteousness would be so inborn and ingrained in every little life that comes to bless that home, that in the later years no influence in the world would have power to lead it one hair's breadth from the way of virtue and honor.

And now the world of politics! What can we say of that? Can we arraign it too severely? Is there a high-minded, unbiased man in all this land who says that the political condition of the country is so clean and irreproachable that it needs no reforming, needs no other element injected into it? Beginning with our national government, whose insufficiency and corruption we deplore all the more because of its limitless possibilities and our faith in those possibilities, then passing through all the great cities in this greatest of great lands down to the smallest hamlet wthin its borders, can we point to one of the least of them all that is clean and honest and righteous altogether?

From the birth of this nation down to the present day, its affairs have been ruled, its laws enacted and administered by one-half its citizenship alone. God knows that this, our beloved country, is not all that we would wish to see it. Is it not the part of wisdom for us at least to attempt to bring it nearer to our ideal? Have we not tried our present method long enough? Many parties of varying political tenets have had their hand on the wheel of the government, not one, not all, have as yet steered the great ship into the still waters of permanent material prosperity, of political purity and spiritual safety.

Can there be any danger of bringing about worse conditions if woman is given the opportunity of using her best endeavors to help in the solution of the grave problem? Do you raise the cry, "Oh let not our women be dragged into the seething maelstrom of political corruption! Let us still be able to feel that hey are uncontaminated by the filth of politics; let us be assured that they are pure and through that purity they will maintain the atmosphere of the home, their natural element, sweet and wholesome.

Never was reasoning more specious or more fallacious. If you feel that woman is too pure to mingle in politics, is not her husband, her father or her lover also too pure to do so? If he is not, then is he pure enough to associate with her? If he is not, his impurity will contaminate her just as much at the home fireside, as it would at the polls, yea, infinitely more so. Every man must respect and protect his own purity as sacredly as he does his wife's or his mother's. A woman can trust her honor to no man who does not value his own purity as he does hers.

The feeling that woman is too pure to enter the political arena—to go to the polls to deposit her ballot, arises from a false standard of chivalry that will not bear scrutiny. It is a tacit admission that man is not pure, and that he is not expected to be. If this be so, has he any right to demand a greater purity from the women with whom he associates? The man, however, who values his own purity aright, will be no more satisfied to mingle with the impure conditions of politics himself, than he would be to see his wife or mother in the same conditions. He will use his strongest efforts to make the place where he must deposit his ballot a place of such respectability that he will be glad to go there with his wife or daughter or mother.

If the polling places are not places where decent people may go unblushingly, then surely they are in sore need of the most elevating influence that can be brought to bear upon them; surely here is an opportunity for woman to bring all the force of her purity and spirituality to make them places of such cleanness that her husband and sons and brothers may visit them without fear of stain. She has shown such wondrous power to help in so many of the social reforms that are blessing us as a nation today that it seems but reasonable to believe that her influence wisely exerted in politics will be just as beneficial, just as uplifting.

Her efficiency in the Juvenile Court work, in the public playground movement, in the child labor agitation, in settlement work, indeed in all ways where the call has come for aid in bettering human conditions, has been so clearly demonstrated, how can any fair-minded person doubt for one moment that her influence in the important field of politics will be equally efficient and wholesome?

Let him who thinks that participation in politics would contaminate woman, read her record in all the glorifying work that she has done to uplift the fallen, to bring surcease of suffering to God's helpless children. Has association with the most depraved inmates of prison dungeons,

has holding out the hand of charity to her fallen sisters, has her ministry of love, through days and nights, to the pitiable denizens of the vilest slums, has any, has all of these defiled her purity, made her less fit to associate with man or less worthy in the eyes of God?

And how she has been handicapped in all this work! How far short she has fallen of accomplishing all that her heart has prompted her to do, because, forsooth, she is a woman and has no voice in making the laws that deal with those conditions that she has striven so zealously to improve.

To whom is the well being of the youth of our land nearer than to the mother heart? In whose hands are all public interests safer than in woman's hands? Has she not shown herself worthy of this trust? When responsibility comes to her, does she not accept it willingly, and discharge it conscientiously? Is it asking too much to ask that the field of politics, of such vital importance to every citizen in the country, so broadening in its influence, be open to woman equally with man, that she may bring to it the prayerful, effective help that she is already bringing to every known field of reform in the world today?

Verily, God created man in His own image, male and female created He them. They are of one flesh and one life. One can never come to his own best growth except as the other comes to his also. Woman can never reach her highest unfoldment until she takes her rightful place as man's equal and helper in the home life and in the nation's life. God grant unto His children the clear vision to see this great truth aright, and wisdom to know that woman's good is man's good, that the good of one is the good of all. When the light of this truth shall stream up above our horizon, the long night time of ignorance that in the past has hindered woman's development, and through her the development of the world, will be dispelled. Then laboring together in unselfishness they will work out something better, something higher, something more in harmony with the will of God, as the destiny of this great nation.

A METHODIST AND UNITARIAN DISCUSSION.

The Preaching of Literal Hell-fire as a Missionary Motive.

Recently there appeared in The Christian Register, a Unitarian paper published in Boston, the two following paragraphs:

"The Unitarians do not believe in an everlasting hell, in which human beings are to be tormented world without end; and, having no such belief, naturally they are absolved from the desire to save pagan nations and unconverted individuals, at home and abroad, from a fate in which they do not believe. Joseph Cook stated the truth when he affirmed that the belief in eternal punishment was the nerve of foreign missions. It is still true of the majority of men and women who give their lives to missionary service that they are impelled by the belief that they may be the humble instruments of Divine Providence, and may even win a martyr's crown by saving other men and women from the torments of hell. The minority among the missionaries who have discarded this belief are adopting exactly such methods as liberal Christians everywhere have always employed to advance civilization, to save men from the results of ignorance and the sins which they commit because they live on the lower levels of the animal life. All the world knows that Adoniram Judson did no work that was more noble than that done by Florence Nightingale, Dorothea Dix, and Samuel G. Howe."

"More infidels, so called, are made by reaction from the preaching of a personal devil, a literal hell fire, eternal punishment, and the like, than by the teaching of any of even the most liberal exponents of religion."

The Western Christian Advocate quoted these paragraphs, and commented as follows:

"Now concerning much of this we have only to say that we cannot think that the editor of the Register is calling upon facts for his statements. He must have written out of his imaginations, or theorizings, or drawn what he might regard as logical deductions. But we do not believe he has attended evangelical churches very frequently of late, or heard any such preaching from the Methodist pulpits in Boston; and we doubt if he has listened to even a few orthodox sermons in any church that sounded that note. The present writer has been connected with the Methodist Episcopal Church for nearly thirty-five years, and has heard multitudes of sermons. He can recall but one preacher who, years ago, indulged in lurid descriptions of literal hell fire and riotous pictures of a gorgeous heaven. Instead of dwelling upon physical 'torments,' it may be safely said that our thologians and pastors, as a rule, interpret the Scriptures, the metaphorical language of Jesus, and the facts of the life of the soul in the terms of ethics, and endeavor to show the fatal consequences, in character, of sin and the blessed outcome of virtue, according to the everlasting principles of the First Psalm. Perhaps in some backward section of the country—in the Black Belt or the Mountain Region—something considerably more realistic might be heard, but these are not representative of the Church as a whole.

"We have heard any number of missionary sermons, and in only one that we can remember was the danger-of-hell (and that not put literally) motive urged primarily. In general, the missionary sermon emphasizes the direct command of Christ to evangelize, or insists on the duty of imparting 'like precious faith' and of sharing the higher spiritual privileges of the gospel (as well as all other benefits of a Christian civilization) with less fortunate peoples, our brothers on the basis of a Good Samaritanism, which says, 'We that are strong ought to bear the infirmities of the weak'; or brings forward the inward incentive, out of a responsive affection to the Saviour, expressed in the text, 'The love of Christ constraineth us.'

"Evangelical Christians believe in the fearful possibility of a never-ending calamity to the persistent morally incorrigible. But they demonstrate their belief according to the laws of cause and effect, or sowing and reaping, in the life. And they never have assumed that the masses of heathendom, who have never heard of Christ or know of him in any way, were doomed to damnation simply by reason of their ignorance. They have gone to them in sympathy to teach them the better way,—to validate all that was good in their faiths, and fill it out with the perfect revelation of Christ Jesus.

"If Joseph Cook affirmed that the belief in eternal punishment was the nerve of foreign missions, to our mind he strangely misinterpreted the evangelical thought and temper of our times, which proceeds on a much broader basis,—the humanitarian and philanthropic impulse of love,—a love inspired by Christ's own example. According to our observation, it is unbelievable that those missionaries are in the minority who are proceeding on that lofty programme, or that the majority are trying to frighten heathen peoples into accepting Christ by picturing grotesquely the flames of a literal hell."

In commenting on the foregoing the Christian Register says: "We do not lay stress on the literal hell fire so much as upon the eternity of punishment."

Further The Register says: "While we know and rejoice in the fact that thousands of churches in the more enlightened parts of this and other countries have dropped these ancient beliefs and are now working on the humanitarian plan advocated by our brother editor, we still believe that they are in the minority and that young men could not be ordained and old men could not keep their pulpits in the majority of the evangelical churches in this country if they should plainly assert disbelief in these things. What would Billy Sunday and the churches and ministers that sustain him and his fiery mission say to any such milk-and-water doctrine?"

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

March 6.—Christ our Guide. Luke 1:76-79; John 16:13; Rev. 7:16, 17. (Consecration.)

Christ believed that he had for men in his character and gospel the value of God. He knew himself to be authority and finality in matters of faith,—the way, the truth and the life. But he never ventured to tell men just what they should do at every turn. He would not dictate to two brothers as to how they should divide an estate. We cannot go to his teachings for any detailed code of morals any more than we can for any itemized creed of religion. So Christ does not guide us by dictation or legislation for every choice. He guides us by example and by inspiration. Christianity is indeed "caught, not taught." It is "the contagion of a divine life." Christ awakens our desire to keep the path of life, and in general shows us the qualities that make life a spiritual success. But each one of us must translate this gospel of the supreme Person of history into thelanguage of his own heart and must follow Christ according to the interpretation of his own conscience. All Christ's golden rules are only golden principles, and we must apply them for ourselves in the concrete goodness of our own choices and conduct. I repeat, Christ is not the great dictator, but rather the great Inspirer.

It is as we take Christ's yoke upon us that we learn of him. It is in the discipline of life that his gospel is made plain and precious. It is as we accept Christ's consecration as our own, and will to do the Father's will, that we know the teaching and receive the guidance. There is no ready-made guidance for any man. One duty known and obeyed illuminates the next duty to be seen and done. As we are true, as Christ inspires us to be true, the Spirit of truth guides us increasingly into all truth.

As Washington and Lincoln are great guides for this nation, so Christ is the supreme Guide for humanity. Our principles must ever be the same as those of the masters of life, but our programs will always be different. We go to Jesus Christ for moral tonic and for the sense of the presence of God, and through him we are challenged and awakened until our own consciences and souls are aroused to discern the right, the true and the beautiful. Christ quickens the pathfinding instinct of our hearts and helps us to discover the gospel of the Holy Ghost.

Each man must work out his own problem of guidance as he works out his own salvation, while God works within him both to will and to do of His good pleasure. Every man may see in Jesus Christ the good will of God incarnate, and may cry, "I too would be a Christian!" But every man is forever the director of his own moral life within the limits of his freedom, and his problem of guidance will always be a problem of his own wit and will. Our intelligence and our conscientiousness are the temples of the Spirit, and to these Christ appeals supremely as the Author and Perfecter of faith.

You cannot live with Jesus Christ without becoming spiritually sensitive and morally refined. Love is the surest guide; and in Christ's present love is the passion of life, and abounds yet more and more in wisdom and all discernment.

"Ah, did our hearts but poise and swing,
Like the compass in its brazen ring,
Ever level, ever true
To the toil and the task we have to do,
We should sail securely!"

Among the Churches

CALIFORNIA.

San Francisco, Bethany.—Sunday evening, February 13, Bethany Congregational Church observed Abraham Lincoln's birthday. Rev. W. R. Bair gave the address. The church was comfortably filled, and the attention was so marked that many were unable to keep back the tears.

Sunol Glen.—Paul C. Brown, Field Secretary of the State C. E. Union, held meetings here last week. Rev. Vernon Jones, of Niles, led consecration services Friday and Sunday evenings preceding; the consecration of six lives to the service of Christ, and the deepening of the spiritual life of the entire community were the results immediately apparent.

Pasadena, First.—At the communion service, February 6th, twenty-five united with the church, three on confession. In the evening the service was in honor of Christian Endeavor Day and platform addresses were made by several of the young people. On the evening of the 13th we had the pleasure of hearing Dr. Herring, Secretary of the Home Missionary Society. On the 17th Dr. Fox will give his lecture, "A Neglected Cavalier," for the benefit of the church, and several organizations of the church hope thereby to wipe out the balances on their building fund pledges.

Pomona.—A call to the permanent pastorate has been extended the Rev. Albert D. Davis, who has been supplying Pilgrim Church for several months and who has acquired a strong hold on the community. Mr. Davis is a graduate of Amherst College and of Yale Theological Seminary. For twelve years he was pastor of the First Congregational Church of Wakefield, Mass. Just after leaving college he was Professor of Greek in Lincoln University, Illinois.

Loomis and Rocklin.—There has been a marked advance in the work at Loomis and Rocklin since the Rev. W. E. Eckles took charge a year and a half ago. At a recent meeting an increase of $200 was voted to the pastor's salary. The work in these churches is carried on now without home

missionary aid, contributions for home expenses being about double what they were a year and a half ago. At the last communion service two persons united with the church at Rocklin.

Petaluma.—On Friday evening, February 11, a reception was tendered by the old to the new members of the church, between two and three hundred people being present. A "Comfort Club," made up of young people, has been organized in the church by the pastor's wife and is doing an appreciated work among the poor and sick, the motto being, "Let not the left hand know what the right hand doeth." The audiences at the services are large and all departments are in excellent condition.

Santa Cruz.—The First Congregational Church of this city has had a very busy and most profitable fall and winter. It resolved to make itself a center of influence along educational lines, and with that end in view arranged various classes. One for the study of psychology has met every Monday evening with the pastor, Rev. J. B. Orr; another in physical culture for young ladies has met Tuesday evening at 6 o'clock, under the direction of our pastor's wife. The class exercises have been followed by a dinner in the church parlor. On Tuesday evenings at 8 o'clock a course of lectures in United States history has been given by Mrs. F. O. Rittenhouse, formerly an instructor at Stanford. All these classes have been well attended. Mr. Orr also arrenged for a course of lectures, two of which have been given: The Man and the Battleship, by Mr. G. W. Dickie of San Francisco, and one on Job, by Dr. Rhys Lloyd of San Francisco. Two more are still to be given, one by Dr. Robert Ortin Moody of the University of Berkeley is to be given on March 4th, the other at a later date. In addition to this course, a series of five Travel Talks, by Mr. Harold E. McPherson, on various cities of Europe, have delighted large audiences. Mr. McPherson is a Santa Cruz young man, a member of our church. He has recently returned from a trip abroad. The first two talks were given in the Sunday-school room, but so instructive and interesting did they prove that we were forced to move into the main auditorium. Last Friday evening, fourteen hundred people listened with deep attention to Mr. McPherson's talk on Berlin. Although not an institutional church, the pastor is using every method to bring the masses to the church, and, in turn have the church serve the masses. On Sunday, Rev. A. G. Bryant of Porterville occupied the pulpit, giving an account of the work being done by his church, which is institutional, at Porterville.

Oakland, First.—Lincoln Day, the 12th instant, Mr. Brown went to the State Prison at San Quentin, to give his address on "Abraham Lincoln, the Greatest Man of the Nineteenth Century," to an assembly of about 800 convicts. This was the 91st time of giving the address. The men gave quiet and earnest attention, and several came to Mr. Brown at the close to say they had never realized before how great and good a man Lincoln was, and wished they could read about him. On inquiring about the prison library Mr. Brown learned that it contained only a few old books, and on the following Sunday morning he reported his visit to San Quentin, and invited contributions to buy copies of all the Lives of Lincoln, and had the satisfaction of sending 15 volumes to the prison. Anybody so inclined can contribute to replenish the library with new and interesting books, which may be the means of turning some of the younger men to a better life when released from prison. * * * Our Sunday-school has added more than 100 new members during the past year, and now has a regular attendance of between 600 and 700—with about 1000 names on the roll. In addition a Home Department (a circle of students who follow the Sunday-school lesson but do not attend its sessions) has passed the 100 mark and is steadily growing. The seven senior boys' classes have been formed into a League, having for its fourfold object: (1) Bible Study; (2) The Manly Life; (3) Athletics; (4) Sociability. Frequent outings are held. On Washington's birthday, Mr. Wirt took the League, 50 strong, to Kentfield, upon the invitation of Mr. Wm. Kent. * * * The Cadet Corps is greatly prospering under the command of Councilman Cobbledeck, and the Cadet Corps Basket Ball teams have both secured the championship this year—neither having lost a single game. The Busy People's Bible Class has been of exceptional interest under Professor Castor's inspiring leadership. The attendance has ranged between 100 and 200 every Sunday. Our superintendent, Rev. L. L. Wirt, goes to Eureka next month to conduct the annual Sunday School Convention of Humboldt county.

WASHINGTON.

Spokane.—Officers and members of Plymouth Congregational Chruch of Spokane, Wash., of which Rev. H. Edward Mills is pastor, celebrated the twentieth anniversary of its founding in the church parlors the evening of February 16. The program opened with a devotional service conducted by the pastor, after which a history of the congregation from its organization by T. A. Walters on February 16, 1890, to the present time was read. The church was first known as the North Side Congregational, later as Second Church, and now as Plymouth, which name was adopted in 1902. Among the speakers at the anniversary celebration were Rev. G. A. T. Percival, who organized the Sunday-school which was the forerunner of the church; Mrs. Margaret Murphy, one of the charter members; Mr. and Mrs. J. M. Moore, the latest members received; T. D. Gamble and D. E. Wilson of the Church Extension Society. The question of moving to a more advantageous location and erecting a modern structure was presented by the pastor, who brought out all the points for and against the plan. Rev. Mr. Mills showed that Spokane has a population of between 130,000 and 135,000, whereas it had about 20,000 when the congregation was organized. No action was taken. Among the pleasing features of the evening was the raising of $100 among those present for the work of the Union Rescue Mission.

MRS. E. P. R. CRAFTS.

The death of Mrs. Crafts at Redlands, February 10th, removes one of the pioneers of Southern California, and one who left a deep and lasting religious impress upon the State. She was born in New York State in 1825. She fitted herself for the position of a teacher, and after teaching a few years in Virginia, she married Prof. Ellison Robbins, and in 1854 came to California. For three years she re-

sided in Santa Clara, then for one year in Los Angeles, then in 1858 came to San Bernardino. With her husband's help she opened the first Sunday-school in the county, and gathered twenty-five pupils. Some of the pupils of that first Sunday-school are still living, and several of them have made her a visit on each recurring birthday since she passed the four-score line, and they were in attendance at her funeral.

In 1864 her husband, Mr. Robbins, died, and some years after she maried Mr. M. H. Crafts, a devoted Christian worker. Together they were instrumental in the forming of the first church in San Bernardino; then she was connected with the organization of a church in Lugonia, now a part of Redlands, then of the Terrace church, and finally of the First Congregational Church of Redlands proper. For twenty-four years she lived with her husband in Crafton, at what was known as the "Retreat," entertaining guests, especially ministers and Christian workers, working hard with her hands, but always finding time for religious work. Since the death of Mr. Crafts in 1886 she has resided with her daughter, Mrs. Canterbury, at whose home she died. To the very end her Christian zeal never flagged, but, young and enthusiastic in spirit, she identified herself with all the interests of the Kingdom. The words she repeated towards the last were eminently true of her: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

NOTES FROM SOUTHERN CALIFORNIA.

By Traveler.

Our Work in Imperial County.

On Monday, February 7th, the Rev. William Horace Day, D.D., of Los Angeles, lectured at the Imperial Valley Collegiate Institute on John Knox. The graphic portrayal of this master reformer was highely appreciated by the faculty, students and friends.

On Tuesday Rev. Dr. Day and Rev. John L. Maile, the Rev. R. L. and Mrs. Glasby, our General Missionary, and Rev. E. E. and Mrs. Harring, pastor of Calexico, and Rev. C. N. Queen, of San Bernardino, formed a company in three vehicles. A bountiful dinner was served by the Calexico church. Then a circuitous route was taken up to important headings on the main canal and thence some ten or twelve miles to the Verde School District, where the new school house is located in a very fertile region. Here a bountiful supper was served, after which pastor Glasby led a song and devotional service. Mr. Maile called the meeting to order and a Council of Recognition was organized by the election of Rev. C. N. Queen, moderator, and Rev. E. E. Harring, scribe. Addresses were made by Messrs. Queen, Maile, and Day. The occasion was inspiring and the newly formed church was very pleasantly inducted into the great Congregational fellowship.

The guests were scattered for the night among the farm homes and the next morning at at 8:30 all assembled at the school house and formed there a procession for a trip six miles northward for Holtville, and thence some twelve or fourteen miles to the southwest to the Jasper neighborhood.

The company dined at the home of Dr. Campbell of Los Angeles and now living on a beautiful ranch and at the home of Deacon Bump. In the evening a bountiful supper was served at the school house, accompanied by a very effective address from Rev. Dr. Day, who then started for Heber, six miles away, to take the evening train. Rev. Mr. Queen presented a very helpful analysis of the gospel in relation to Christian life. Rev. Mr. Maile spoke on the World-wide Republic of Congregational Life, and Rev. Mr. Glasby gave an appropriate summing up.

The Jasper church is formed out of very cosmopolitan elements that are beautifully joined together by the sentiments of Christian loyalty and esteem. These two churches are the fruit of most faithful and persistent labors by Mr. Glasby and are a part of the great field that is formed to include other widely separated preaching stations.

A suitable pastor for Heber church is being sought and an experienced missionary pastor is engaged to work with Mr. Glasby in the outlying districts.

All together the outlook of our work in the Imperial Valley is full of encouragement and is big with opportunity.

Our churches at Los Angeles and Pasadena have been favored with a flying visit from Rev. Hubert C. Herring, D.D., General Secretary of our National Home Missionary Society. On Monday, February 14th, he gave a masterly address at our monthly ministers' meeting and in the afternoon attended a meeting of the State Board and assisted in illuminating the situation. On Tuesday evening he spoke in the First Church of San Diego and then resumed his flight to the north. Every one is sure that Dr. Herring is the right man in the right place and that confidence and inspiration will continually attend his nation-wide leadership.

Rev. O. T. Thayer, the pastor of this church at Sherman, is doing a good work and every department is in a flourishing condition and on the increase. The Superitendent of Benevolences visited there last Sunday and presented the new work and the church adopted it by vote and will make an effort to raise the full apportion assigned to them.

Rev. J. L. Maile goes to Ventura and the Superintendent of Benevolences goes to Kern county this week in the interest of their respective work.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Professor Buckham will read a paper. The following Monday the paper will be by the Rev. E. C. Oakley. Last Monday an address was given by Secretary Herring of the Congregational Home Missionary Society.

The Congregational Church at Lodi has had for some time the valuable services of Mr. J. A. Carroll as chorister. Mr. Carroll desires to return to the evangelistic work as a singer and leader of evangelistic choruses, having had several years' experience in such work in the South and in other parts of the country. He has disposed of his business in Lodi, and is open to engagement with any evangelist, or to assist pastors in special meetings. The Rev. F. M. Washburn, pastor of the Congregational Church at Lodi, commends him highly as a soloist and leader.

WOMAN'S BOARD MEETING.

The March meeting of the Woman's Board of Missions for the Pacific will be held at the First Congregational Church, Oakland, on Wednesday, March 9th.

This is a week later than usual, but it is hoped that a missionary will be present, and it is always so difficult to greet our missionaries as they make hurried trips through San Francisco; so notice the deferred date, March ninth.

The Home.

THE LITTLE RED BUSH.

O, the little red bush, it was brave, it was gay,
On the hilltop so dreary and bare!
When summer was over and skies were dull grey,
And the cold winds were fighting for victory there,
In the midst of the stone
And the stubble alone,
Flamed the little red bush.

Thought the little red bush, "Down below where it's green
May be easier living than here;
'Twould be pleasant to grow there where one must be seen
And not have to make ev'ry bit of good cheer
For yourself all alone
In the midst of rough stone—
Just one little red bush.

"But it's here I've been set by the planter, who knew
Where a little red bush ought to be;
So instead of complaining, the best thing to do
Is to flame, O so brightly! that someone may see,
And be glad that alone
With the stubble and stone
Grows one litle red bush."

A MESSAGE FOR PARENTS.

First of all, make yourselves worthy of the honor and dignity of fatherhood and motherhood. A little child is placed in your care to be trained for God. No "ministering spirit" has a higher or more sacred trust—and it is a responsibility that can never be shifted to other shoulders. The woman that goes about with a beribboned poodle in her arms, while her little one is left to the mercy of a hireling, merits the contempt of men and angels.

When a child is christened, don't handicap it with an ear-torturing name, even though the latter may have been borne by a Mayflower ancestor. Above all, in this connection, do not encourage nicknames—they are burrs that often stick to one through life. I recall two sweet little maids who, because they chanced to be somewhat roly-poly in babyhood, were dubbed respectively "Chubb" and "Muggs," and these sobriquets clung to them till they were grown up.

Never show partiality, however much more lovable one may be than another. To be petted is a child's prerogative, and many a one carries about a hurt and lonely heart solely because he or she has no share in the caresses so freely lavished on the more winsome brother or sister.

Do not be chary of praise when praise is merited, but never let a child, however bright, become puffed up with a sense of superiority.

Beware of giving your children the slightest occasion for doubting your word. There are times when it may not be wise to tell the whole truth in answer to their questions, but nothing can warrant your telling an untruth. If they hear you instruct the maid to say to an inopportune caller that you are "not at home," even though you explain to them that you mean simply that you are engaged, you will in all probability find them prevaricating on occasion. Teach them to "tell the truth though the skies fall," and to be honest to the last farthing.

When your boys and girls begin school, see that they have the right sort of food for the nourishment of the brain. A heavy breakfast is often a child's undoing in the matter of "sums" and spelling. If lessons have to be studied at night, when they are over have a little spread of apples and nuts and graham biscuits—the young students will sleep all the better for it—and on Friday evening, with text-books banished for the week, let them make merry in the kitchen with popcorn and molasses candy. Do not mind the temporary disorder, and do not fail to take a hand in the fun—a good laugh goes a long way toward fending off wrinkles and gray hairs.

It is a wise plan to teach boys, as well as girls, how to use a needle—many a time in college and camp the ability to darn a stocking and sew on a button has served a boy in good stead—and it will do them no harm to be able to poach an egg and make a cup of coffee in an emergency. Teach them to open their windows and put their beds to air before going down to breakfast, and to leave their rooms tidy. The mother that trains her boy to keep his clothes and footgear in their proper places is saving herself and his future wife the trouble of "picking up" after him.

Have no drones in the hive. No matter what your circumstances may be, teach your children that idleness is a sin. An indolent boy bids fair to become a worthless man. Many a millionaire's son has proved a failure simply because his father's wealth left him free to indulge in laziness and luxury.

Make courtesy a cardinal virtue and see to it that your boys and girls are always considerate toward servants.

In the mtter of politeness, if "company manners" be not home manners as well, they will never set gracefully. "Hats off" in the presence of mothers and sisters, the same as in the presence of other ladies, should be enjoined on the boys, and the girls should be taught to be as companionable to their brothers as to outsiders. Make it one of the household rubrics that no one shall come to the table looking untidy, and that at breakfast each shall have a cheery "good morning" for the others. Nothing more emphatically marks a child's breeding than his table manners, and no meal, however plain, should be begun without the asking of a blessing, for aside from the propriety of giving thanks to the Heavenly Father, there is a refining influence in the quiet waiting with bowed heads and folded hands while the brief grace is being said that the children are quick to feel, and, though they be ever so hungry, they will not be so likely to eat greedily.

Encourage conversation at meals and let the children have a reasonable share in it, otherwise the table will be to them merely a feeding place, and when they are older it will be a hard matter to break through the habit of eating in silence. But never allow their "table talk" to drift into idle gossip and the passing of unkindly comments. Impress it on them that when they have not something pleasant to say of another it is better to say nothing.

Cultivate in your young folks a quick appreciation of genuine wit and humor and readiness as story-tellers, but discourage practical jokes and allow neither riddle nor anecdote that holds a hint of coarseness or makes a jest of things sacred.

Teach respect for age and a tender consideration for all

that are in any way afflicted. If the children that cried "Go up thou baldhead!" had been taught by their parents to revere those to whom reverence is due, they would have escaped their tragic end. But possibly they were orphans.

Inculcate family unity and a spirit of loyalty toward each other. If a child shows a disposition to throw on another the blame of his own misdeeds—an "inherited tendency" dating back to Adam—make him see the meanness and unmanliness of it, and impress indelibly upon him that whatever may be the consequences of his wrongdoing he alone is accountable.

Teach your boys that the strong are protection to the weak, and nip in the bud the impulse to be cruel to animals. The boy that finds pleasure in sending a dog howling through the street with a tin kettle rattling at his heels will be ready later to lend a brutal hand in the hazing of a fellow-student.

Teach boys and girls alike to be brave, but emphasize the difference between courage and recklessness, and still more emphatically make plain to them their need of heroism that will enable them to do right in the fact of scorn and ridicule.

Teach them to love their country and to feel proud of being able to help support the Government.

Do not let them grow up thinking that money is "the greatest thing in the world." Teach them to be both wisely economical and wisely generous. Interest them early in missions, and let their contributions come from their own pockets.

A very potent help to a mother in her influence over her boys and girls is a quiet "heart to heart talk" in the gloaming. I knew a saintly mother—long since gone to God—who was wont to gather her little ones about her at twilight and sing a hymn or two. The one beginning

"Softly now the light of day
Fades upon my sight away"

was one of her favorites, and the words still keep their hold on the hearts of her children.

Next comes the bed-time talk, and before it is ended, if the child has done wrong during the day, conscience is apt to assert itself and the mother is made the little penitent's confessor.

For boys especially twilight is the "danger hour"—at least in the city—the hour when the merry voices of those at play outside are luring them from the safe shelter of the home, and a liking for the freedom of the street once formed, it is a hard matter to counteract it. In many cases it is the first step toward vagrancy, and the wise mother will forego social pleasures and let household duties bide their time while she tides the little lads over to Dreamland.

But you cannot always keep your boy's hand in yours, therefore be quick to help him find God's hand. If you have not already found that hand yourself, you are illprepared for your mission, for if "the undevout astronomer is mad," what shall be said of the undevout mother, to whom has been given the study and guidance of souls that shall outlive the stars?

It is not easy to over-estimate the mother's influence in the training of the children, but this does not lessen the father's responsibility. A man swinging along the street one day heard a child's voice behind him, and turned to find his boy trudging in his wake.

"I'm walking in your steps, papa," piped the little lad, trying his best to plant his feet in his father's tracks. And that is what most of the little lads are doing—"walking in your steps, papa," with a child's implicit faith that where you lead it is safe to follow.

To you fathers it is given to blaze the path for your boys through the world's wilderness, and it is well for you to consider the whither the path trends, for the young feet are likely to be close on your trail. If the father smokes, the lad will soon be pulling at a pipe or puffing cigarettes—and taking pride in doing it. If the father uses an oath occasionally the youthful lips will be quick to pick it up. If he is given to fault-finding and domineering in his family, the little man will presently be imitating him. If he is fond of his glass he need not be surprised to see his son come reeling home some night. If he devotes Sunday to either business affairs or worldly pleasures, the boy will think it a light matter to desecrate the day—and it is a fact worth noting in this connection that there are more fatal accidents on Sunday than on any other day of the week.

As your boys and girls grow up impress on them the sacredness of marriage and make clear to them the Master's verdict concerning the violation of the marriage vows. If parents were more faithful in their teachings in this respect there would be fewer divorces.

Counsel discretion in the choice of friends, to the exclusion of all that hold "advanced views" regarding marriage, and let your own lives be a daily exemplification of the unselfish and devoted love of hearts that are truly wedded. So shall your children rise up and call you blessed, for the memory of a happy and united home is a royal heritage.—Mary B. Sleight in New cork Observer.

Young People

EDITH'S LESSONS.

"Come, Edith, brekfast is waiting."

The dining-room door was shoved open, and a little girl appeared. "I came as soon as ever I could!" she protested. "That horrid shoe string broke again!" she added, in an aggrieved tone.

"I told you to get a new pair yesterday, my dear. Come and eat your breakfast; it is getting cold. Your hair looks very rough, Edith; you surely did not brush it for fifteen minutes by the clock?"

"How could I, when I was late already? Oh—and I meant to go over that geography lesson before breakfast!"

Edith hurried down a few mouthfuls and made a dive at the pile of school books. "Where is that geography?" she cried, despairingly.

"I think you had it in the sitting room last evening, Edith," replied her mother, quietly.

Edith disappeared with a little rush, and Mrs. Litford half arose as if to follow her.

"Better finish your own breakfast, Caroline," counseled her husband, glancing at the clock. "Edith has about ten minutes for that lesson."

Mrs. Litford sighed. "What can I do, Robert?"

"Let the child alone; give her a chance to find herself."

"But, Robert, I hate to have her go to school so upset."

"So do I. But it won't lessen her impatience any to preach to her—just at present. Let her alone, Carrie; this is something she must work out for herself."

It was only a few minutes before Edith came tearing back. "It's dreadfully late!" she cried, and hurried out of the house with her jacket unbuttoned and her hat in hand, while the school books, loosely tucked under her arm, seemed likely to drop at any moment.

Mrs. Litford looked at her husband. "She didn't kiss me good-bye, Robert!" she said, with a little quiver.

"Well, dear, don't make a mountain out of that," returned her husband. "Edith is somewhat—preoccupied."

Edith hurried along. There were five minutes left—time enough if everything went smoothly. She rushed into the school house yard with just one minute by the tower clock in which to reach her seat in the second story of the building. A book slipped; she caught at it hastily, and sent it and all its companions flying different ways. Despairingly, Edith scrambled after them, and as she picked up the last one the clock struck. She panted up the staircase and half ran toward the door of her room. It was locked; she was tardy.

Edith backed up against the wall, choky, but not tearful. "Everything is just as horrid as horrid can be!" she said to herself, with a little catch in her breath. "I don't see what I've done for—things—to be so mean!"

Five minutes later, having taken her demerit for being tardy, Edith walked slowly to her seat with a martyrlike air. The geography lesson proved a failure, and she blundered wildly through two other recitations.

There was a study hour before recess in which the pupils were supposed to "do" their problems in arithmetic. Edith worked feverishly, mutinously, with an unreasonable sense of injury every time a column of figures "added up wrong"—which was oftener than not. Recess came, but the problems were not nearly finished, and Edith, disregarding all signals, remained at her desk.

"Run out, Edith," said her teacher, Miss Winstanley, "You know we never allow pupils to study during recess."

Edith wandered aimlessly about the school yard, with small appetite for her luncheon. The arithmetic recitation, which followed recess, added another failure to the morning's disasters.

At the hour of dismissal, Miss Winstanley drew Edith gently aside. "You have seemed rather in a tangle this morning, my dear. Shall we sit down together and see if we can not get it straightened out?"

Edith sniffed. Then a wave of self-pity surged over her, and she dropped her head on the desk and cried miserably.

When she finally looked up the other girls had all gone, and Miss Winstanley was seated beside her.

"I wish I could get straightened out!" said Edith between her sobs, "but everything has gone wrong this morning; and the harder I've tried the worse things have acted."

Miss Winstanley regarded her gravely, yet there was a little twitching at the corners of her mouth. "Edith," she said, quietly, "isn't it possible that you haven't gone to work the right way? It is a good deal of an undertaking for you to attempt to straighten out the universe."

Edith stared at her. "Why, Miss Winstanley; I never tried to do that!" she cried.

"No? But you said that everything had gone wrong, you know."

Edith gave a little wriggle of uncomprehending annoyance.

"My dear little girl"—Miss Winstanley spoke gently but with quiet authority—"listen to me. Whom do you accuse when you say that everything goes wrong? This is a beautiful morning, your school fellows are happy, they have their lessons. If you come to grief, it is surely not because God, who made you and all else as the proof of his love and goodness, lacks wisdom. Would it not be better, in place of complaining of his government, to see how far you have given him what is certainly his due—your loving obedience?"

Edith considered. "It began with the shoe-string," she announced. "It broke."

Miss Winstanley smiled. "According to Eve, it began with the serpent."

"I don't know what you mean, Miss Winstanley," Edith replied, wonderingly.

"Eve blamed the serpent, Adam blamed Eve, and you blame the shoe string. My dear! don't you think it's a marvelous thing that a little shoe string can be powerful enough to upset an entire morning for a little girl whom God loves and cares for? Would the shoe string ever have troubled you if you hadn't let that little accident make you so flurried that you made failure after failure and forgot the lessons that you had already learned as well?"

"You mean it was my own fault?" queried Edith.

"Your ownest own, dear!"

The color rose in Edith's cheeks. "I guess I've been dreadfully silly, Miss Winstanley! I've been thinking that everything was trying to plague me—and I've just been plaguing myself."

Miss Winstanley smiled her approval. "If you have learned that lesson, Edith, I do not think you are likely to come to grief again in geography or in arithmetic. You may go."

Why, Edith!" exclaimed her mother, as Edith came singing into the dining-room. "This is quite a change from breakfast. Things must have gone well with you, I think."

"Yes," replied Edith, kissing her, "I've been learning something new at school today."

"Indeed, dear! And what is it?"

"Well, I've learned"—Edith's happy voice told more than her words—"that it isn't 'things'—it's myself!"—Arthur Chamberlain, in Zion's Herald.

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ALICE'S IMPATIENCE.

One cold morning in January mamma was not well enough to get up early, and papa was away; so Henry, who was

"It is all owing to the visitors I have had today," said mamma, "two little place by the fire.

Mamma rapped on the stand by the fifteen, had to make the fire, while Esther, his elder sister, prepared breakfast.

Four younger children crowded about the stove, before the room was comfortably warm, and mamma was pained by hearing loud, angry tones in the room below.

Alice's voice rose above the rest in a perfect passion, demanding a better bed, and called Alice upstairs.

"Didn't you forget you were God's little girl this morning?" she said. "Have you asked him to help you act like his little daughter today?"

Alice had begun to try to convince mamma that she was not at all to blame, and that she had been very badly treated; but mamma knew better.

"Just close your eyes now," she said, "and think a little prayer. And many times during the day, just think little prayers to God, and remember you are his little girl."

Alice went down to breakast, and her mamma heard no more angry, clamorous voices before schooltime.—Mid-Continent.

A GRATEFUL BOY.

A gift always opens the door of an Eskimo heart, declares Knud Rasmussen in "The People of the Polar North," and then tells the story of a little orphan boy whom he ran across in his travels.

I had a little pocket knife in my pocket, and I presented it to him in order to establish our acquaintance.

It was assuredly the first time in his life that the boy had ever had such an experience as to receive a a present. I assured him that I really meant it. Then, without a change of expression, he snatched the knife out of my hand and ran off. I did not think I should see any more of him, and was just going into our tent when he came running up with a piece of walrus meat, which he pressed into my hand.

"Thou gavest, see; I give, too," said he, and his face shone with grease and pride. But from that day forth we were friends.

Kajoranguaq had no relatives at all to look after him. He was everybody's drudge, and slept in an old ruined building, where he said he was very comfortable. He could not have been more than ten years old at the outside, although there was little of the child about him; but after he came to live in our tent we noticed that he began to sing when alone, and, after a while, he would beat time to his singing on a little tin box, so in spite of a life of neglect he got a little joy now and then.

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